

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXII.]

CHICAGO, DECEMBER 22, 1888.

[NUMBER 1.]

CONTENTS.

EDITORIAL—

- Notes: Too Much Hope for the Heathen; the London Baptist Association and Creeds; A fit Punishment; Women and the Clergy; a Homogeneous People; Natural Christianity in the College World; Prejudice against the Church of Moral Aims; Momier Williams on Hinduism..... 227
- Have We a Message for the Toiler?..... 228
- Holiday Greetings to Unity Readers..... 229

CONTRIBUTED—

- The Asking Soul—ALICE GORDON..... 229
- The Practical Message of Unitarianism, I—HENRY D. STEVENS. 230
- The Prophets of the Assyrian Age—B. G..... 231
- THE HOME—
- The Unpromising Christmas—E. T. L..... 232
- NOTES FROM THE FIELD..... 234
- ANNOUNCEMENTS..... 235

UNITY will be sent to any new subscriber from now to March 1, 1889, for 25 cents, or to five new names sent together for one dollar.

ECHOES FROM THE BLARNEY STONE

ECHOES FROM THE BLARNEY STONE AND OTHER RHYMES—By W. C. R. This is a collection of original verses published by Charles H. Kerr & Co., Chicago. They are Irish dialect poems, excellent in their humor and in their appreciation of Irish character. "Swate Rachel, says I," and the "Gintleman that Takes the Rint," are capital, and full of points illustrative of character. The author has no reason to hide his name.—*Chicago Inter Ocean*.

Handsomely bound in cloth with a picture of Blarney Castle on the cover. Price, including postage, \$1.00.

CHARLES H. KERR & CO., CHICAGO.

W.C.R.

LOVE AND THEOLOGY.

A Novel. By CELIA PARKER WOOLLEY. 1 vol., 12mo. \$1.50.

"It is not only entertaining, but interesting from the highest point of view. It goes on from chapter to chapter with ever-increasing force and power. No book of fiction that Ticknor & Co. have published has had, to my thinking, the depth and value of this, and nowhere have the present study and questioning of theological subjects been more clearly and satisfactorily presented; for, in all this presentation, there is not a hint of irreverence or flippancy of any kind. There is, instead, a very beautiful presentation of the very best interpretation of the liberal thoughts of to-day,—an interpretation that contains the highest spirituality. Herein is the book of great value; and that it will be reckoned among the books that will be of service to all intelligent inquirers I have no doubt. It is, I should say most decidedly, a book to own, and not to merely read for amusement only, and then to throw aside; and this for the characterization as well as the presentation of the newer interpretations of the Bible, etc. This characterization is exceedingly well done, showing no effort, but a natural gift of character-painting. The dialogue is something more than mere made-up talk, and the reflective portion contains philosophy of the most cultivated kind; and this, of course, includes the fact that this philosophy is free of narrow and vulgar self-assertion."—*Nora Perry*. Mailed, on receipt of price, by CHARLES H. KERR & CO., 175 Dearborn St., Chicago.

WOMAN AND HOME

A high-class magazine of Fashion and Home Art. Send 6 cts. for current issue giving list of valuable premiums for subscribers and club-raisers. Address 523 Arch St., Phila. Pa.

Science and Immortality

A "Symposium," giving the opinions of some of the most prominent scientific men in this country concerning the relation of science to the question of immortality. The major part of the discussion was published in the *Christian Register*, attracting wide attention, and is now republished in more permanent form, with additional contributions from Prof. A. Graham Bell, Gen. A. W. Greely, Prof. Joseph Le Conte, Prof. Ira Remsen, and Prof. Edward C. Pickering. Square 16mo. Cloth, 75 cents.

Social Equilibrium

And other Problems, Ethical and Religious.

By REV. GEORGE BATCHELOR. These Essays relate to the many new questions of social and religious organization which have been forced upon the modern mind by scientific discovery and economical progress. They do not attempt to offer a panacea for the many evils of social life, but simply to describe and discuss some of the causes of social unrest and religious disintegration. They are hopeful, positive, and constructive. Cloth, 12mo, \$1.50. Published by George H. Ellis, Boston. Mailed to any address on receipt of price, by Charles H. Kerr & Co., 175 Dearborn St., Chicago.

THE OLD FARM HOME.

A SHADOW OF A POEM.

BY ABBIE M. GANNETT.

In description and reminiscence, Mrs. Gannett is at her best. Some of the lines are worthy to be of the pen of Whittier.—*Boston Transcript*.

A daily volume that will appeal to the heart of many a man and woman whose tenderest memories of childhood are bound up in such a home.—*Christian Register*.

The even flow of the narrative is broken by song or lyric which bring a memory, an inspiration, or a thought, as part of the history, and will make many a wanderer from New England look back to the old farm home through a mist of tender tears.—*The Universalist*.

Cloth, blue and gold. 83 16mo. pages, printed on tinted paper. Mailed to any address on receipt of price, 75 cents, by

CHARLES H. KERR & CO., 175 Dearborn St., CHICAGO

48 PAGES of interesting matter mailed 618 any address for 60 cents, among them a 32-page pamphlet of extracts from the religious writings of Ralph Waldo Emerson with similar pamphlets from Channing, Parker, and Martineau, and separate treatises by various liberal writers on God, the Bible, Prayer, Inspiration, Miracles, Immortality, and kindred subjects. Address, UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago, Ill.

THE WOMAN'S TRIBUNE

Published Weekly by

CLARA BEWICK COLBY, EDITOR, BEATRICE, NEBRASKA.

Subscription Price, \$1.00 a year. Sample copies, five weeks for 10 cents. Single copies, 5 cents.

THE WOMAN'S TRIBUNE was founded in 1883. It has a wide circulation and many able writers among its contributors. It gives reports of woman suffrage conventions and of legislation relating to women, and its departments of law, hygiene, literature, etc., make it interesting to all classes of readers.

Persons in sympathy with the work of the National Woman Suffrage Association—Elizabeth Cady Stanton, president; Susan B. Anthony, vice-president—will find it, as also all official announcements, duly recorded in the WOMAN'S TRIBUNE. Every person interested in the effort to obtain political, legal and industrial equality for women should become subscribers. Readers are invited to send items of news and names for sample copies.

PREMIUM.

For a club of twenty new yearly subscribers to the WOMAN'S TRIBUNE the three splendid volumes of the Woman Suffrage History will be furnished in cloth as a premium. For a club of twenty-five the same bound in leather.

Liberal cash premiums will be given to canvassers. The WOMAN'S TRIBUNE and UNITY to one address one year for \$2.10.

A PURE SOULED LIAR.

An anonymous novel. In a review from advance sheets, *The Open Court* says:

"A Pure Souled Liar is, for originality of plot, finished and entertaining style, and high purpose, one of the most notable books of fiction recently issued from the press. Added to this is the wonderful air of reality that pervades the book, especially in the opening chapter. This is due, we think, in part to very cunning art, and also to the circumstance of the author's complete incognito. . . . Directness of style and sincerity of purpose characterize every page. The personnel of the story are chosen from that enticing, perplexing class, marked by aspiring souls and Bohemian instincts, the students of a modern Art Institute; thus supplying an agreeable variety to the motive and characters of the average society novel, of which we are getting rather too many."

Paper, 16mo, 50 cents, by mail or at the bookstores. CHARLES H. KERR & CO., Publishers, 175 Dearborn St., Chicago.

OUTLINE STUDIES in History of Ireland, 10 cts. CHARLES H. KERR & CO., Pubs., Chicago.

UNITY.

Senior Editor: JENKIN LLOYD JONES.
Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & Co.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

Geneseo, Ill.—The Geneseo papers publish an account of the celebration of the twentieth anniversary of the settlement of Milton J. Miller as the Unitarian pastor in that city. It speaks in the warmest terms of Mr. Miller's work, of his modesty, of his public spirit and liberality in every good cause, especially of the social influence of both himself and Mrs. Miller on the young people, and voices the sentiment of the community in expressing the wish "that they may continue as happily and successfully in their work for twenty years to come." The following lines in commemoration of the twenty years' pastorate were read by Miss E. M. Chapin.

Just twenty years ago, dear friends,
We wandered a scattered, hungry flock;
We had no leader to find us food,
Or smite for our thirst the arid rock.

So we sent towards the land of the rising sun
For a Miller to come—though we had no mill,
And we brought our grists, and hired a wheel,
Working together with right good will.

We held that our Father, wise and good,
Who makes the grain for mankind to grow,
Had not meant that all should be fed alike,
For one man's weal is another's woe.

And though a seed that has laid inert
In a mummy's wrappings a thousand years,
May sprout and grow, we ourselves preferred
The fresh, sweet kernels of new-grown ears.

The tough old creeds of the years gone by
Have served their purpose and had their day;
The stubble-fields of the past yield not
The daily bread for which we pray.

And why should we ask it? Behold how fair
The golden harvest of riper thought!
How rich our day, for our granaries
Are bursting with sheaves for our nurture brought.

Our Miller worked with strong right arm,
A careful hand and a loving heart;
He made our interests his own,
And of our lives became a part.

The Miller's wife was a power for good,—
She tended the gates of the little flow
That turned the wheels to grind our grain,
Leaping in foam to the rocks below.

How we loved them both, and how their home
Was a home to all their little band;
How the sick were tended with gentle care,
How the poor were fed with liberal hand.

As time went on and we stronger grew,
We built a little mill of our own;
What a glad song sang our wheel that day—
I hear it still, through the years that are flown.

For twenty years has our Miller toiled,
His hand has not failed nor his courage lacked,
Though the locks once dark are silver-white,
And the thieves of age are on his track.

As the years rolled by his thoughtful eye
Has watched the fields of ripening thought,
The wheat and the tares—the mildew blight
And the strong, full ears by the prophets brought.

And as he ground with busy wheel
He sifted the chaff from the wheat away,
Wisely dividing the word of truth,
Gleaning the good from the bad away.

He taught us to plant with careful hand,
For what we sow we must one day reap;
Neglected, the tender blades will die,
Or bear a harvest to make us weep.

Sow the good and true, sow the just and kind
In the fertile soil where no thorns may spring,
By patient culture we yet may see
Our answered prayers in the sheaves we bring.

These practical lessons that fell from his lips,
As he taught us the worth of these golden seeds,
Were the words of life to our hungry souls,
And daily bread for our daily needs.

When our band grew small and our faith grew weak
And the wheel of our mill caught the sad refrain
The Miller and the Miller's wife
With words of cheer made us hope again.

And the meeting here from week to week,
Joining in prayer and praise and song,
The teaching the children—best sowing of all—
How it stirred our hearts with an impulse strong!

So all together for twenty years
We've planted, and reaped, and stored away;
And some of our sowing was done in tears,—
Will the sheaves be garnered in joy one day?

The thoughts from this pulpit winnowed out,
Like winged seeds have been wafted free;
Wherever they fell their message has been
Of faith and hope and charity.

And the hands we missed have scattered wide,—
On the western prairies their green blades seek
For a harvest of truth that shall abide,
To feed the hungry and strengthen the weak.

May our mill sing on, and our two true friends
Still guide it together through storm and sun,
Till they fold their hands for a well-earned rest,
And hear the blessed words, "Well done."

Chicago.—The pastor of All Souls church is giving a series of six "War Reminiscences by a Private Soldier" to the public school children in his neighborhood. On the plan of the "Old South" lectureship, tickets were distributed on written application to all those children in the public schools in the vicinity above the seventh grade. The auditorium of the church is crowded to its utmost capacity every Friday afternoon. Over four hundred and fifty children are in attendance. An unique and pleasant occasion occurred at this church on Thanksgiving day. A table was spread by the parish for the homeless ones, and some twenty-four sat down with the pastor and his family to a Thanksgiving dinner, and afterwards gathered around the church hearth-stone and merrily beguiled the hours into the evening. A Book Sociable was given by the members of the Unity Club and the congregation last Wednesday night for the benefit of the circulating library. The condition of admittance was a book, and 140 volumes were added.

—Rev. J. V. Blake of the Third church issues a neat one-page pulpit calendar for December, giving the subjects of his sermons for the five Sundays of the month at 10.45 A. M., and of as many "Conversation Lectures" in the church parlors at 10 A. M. on Zoroaster:—five of a series on the "Seven Great Teachers." A deal of work is herein laid out for the minister. Invitation is extended to every one to attend these Services and Lectures. —Mr. Milsted, of Unity church, exchanged last Sunday with Mr. Conklin (Universalist) of this city, receiving cordial welcome from his hearers.

Omaha, Neb.—On Sunday last, December 9, the secretary of the Western Conference preached to a good congregation in Unity church. Since the recent departure of Mr. Copeland to Washington Territory the church is without a pastor and is now earnestly looking for the right man. It is believed by our people there that a strong society can be built up. Mr. Copeland has served our

cause long and well in the Missouri valley, and he retires for a well-earned change and rest from the hard field in which he has labored in the face of many discouragements, to the strength and encouragement of hundreds too seldom reached by our Unitarian ministry. He goes to his new field trained by hardships, equipped with experience, and backed by the good-will and love of all of his old associates. The Omaha church has recently suffered a severe loss in the death of Mrs. O. C. Dinsmore whose funeral occurred on Sunday last. She was a warm friend and supporter of Mr. Copeland during his ministry, and deeply interested in the work of charity and reform, not only in Omaha but throughout the state of Nebraska. She was also a director in the Women's Western Unitarian Conference. Her loss will be deeply felt in many circles.

Sheffield, Ill.—November 25th Mr. Fisher preached his last sermon to this society. Two years of earnest work on the part of pastor and people have formed ties not easily severed. It was very much regretted by all that circumstances made it necessary to accept his resignation. His has been no weak uncertain gospel, but one full of strong, independent, manly and womanly self-reliance, as well as an abiding trust in the divine order. We congratulate Cincinnati on having obtained so worthy a man, teacher and preacher. Services will be supplied until a permanent minister can be obtained. P.

Boston.—The Globe theatre held Sunday evening the most crowded audience of all the Unitarian meetings lately held there. Rabbi Schindler and Rev. C. F. Dole each gave a courteous, but a distinct statement of the parallel lines of their respective faiths. —The *Christian Register* makes a very handsome sheet in its dress of new type.

Duluth, Minn.—Regular Sunday evening services have been maintained here since the last Sunday in October, by ministers of the Minnesota Conference. After January 1st, the supply of the pulpit will be undertaken for six months by the following Massachusetts ministers: Messrs. Jaynes, Nichols, Bulkeley, Lawrance and St. John.

Rheumatism

We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had."

H. T. BALCOM, Shirley Village, Mass.

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others."

LEWIS BURBANK, Biddeford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over."

J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold."

I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

PAGES 223-224. MISSING

THE OPEN COURT,

PUBLISHED EVERY THURSDAY BY

THE OPEN COURT PUBLISHING CO.

CHICAGO, ILL.

P. O. DRAWER, F.

169-175 La Salle Street.

EDWARD C. HEGELER, *President.*DR. PAUL CARUS, *Editor.*

The reader will find in THE OPEN COURT an earnest, and, as we believe, a successful effort to conciliate Religion with Science. The work is done with due reverence for the past and with full confidence in a higher future.

THE OPEN COURT unites the deliberation and prudence of conservatism with the radicalism of undaunted progress. While the merits of the old creeds are fully appreciated, their errors are not overlooked. The ultimate consequences of the most radical thought are accepted, but care is taken to avoid the faults of a one-sided view.

THE QUINTESSENCE OF RELIGION

is shown to be a truth. It is a scientific truth (a reality) which has been and will remain the basis of ethics. The Quintessence of Religion contains all that is good and true, elevating and comforting in the old religions. Superstitious notions are recognized as mere accidental features of which Religion can be purified without harm to the properly religious spirit.

This idea is,

FEARLESSLY AND WITHOUT RESERVATION OF ANY KIND,

presented in its various scientific aspects and in its deep significance to intellectual and emotional life. If fully grasped, it will be found to satisfy the yearnings of the heart as well as the requirements of the intellect.

Facts which seem to bear unfavorably on this solution of the religious problem are not shunned, but openly faced. Criticisms have been welcome, and will always receive due attention. The severest criticism, we trust, will serve only to elucidate the truth of the main idea propounded in THE OPEN COURT.

Price, \$2.00 for one year; \$1.00 for six months; \$0.50 for three months. Single Copies, 10 Cts.

SAMPLE COPIES FREE ON APPLICATION.

ESTABLISHED 1841.



THE GREAT AMERICAN STORY PAPER, ---YANKEE BLADE---

This wonderful family story paper is read every week by 400,000 people. It is a large, eight-page paper, every page filled solid full of interesting reading; stories of thrilling interest, adventure, love, the sea, detective tales, fireside stories, etc. Special articles on the Household Department, Ladies' Work, Boys' and Girls' Departments. The Famous Funny Columns of THE YANKEE BLADE are edited by SAM WALTER FOSS, the celebrated humorist. The circulation is rapidly increasing.

Endorsed by the best people as suitable for everybody to read. Its reading matter is pure, and devoid of the slightest tinge of vulgarity. Don't fail to try THE YANKEE BLADE. You will be delighted with it. Comes every week. Our regular subscription price is \$2.00 per year. We offer it to

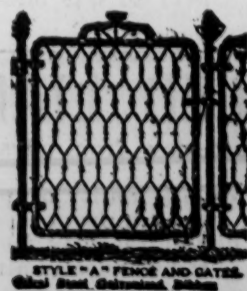


new subscribers for only \$1.00 a year, or 50 cents for six months. We will send it three months for 25 cents. If you will enclose 6 cts. extra, and mention this paper, we will send you FREE a Half Dozen Japanese Shifu Handkerchiefs of Mikado paper, fibre silk, nearly half a yard square, in handsome designs, assorted. This is one of the greatest offers ever made by any reliable firm. Send at once. Sent 2 years for \$1.75. THE YANKEE BLADE is for sale at all newsdealers, for 5c. per copy.

POTTER & POTTER, Pubs. Yankee Blade, Boston, Mass.

We have examined the above-named paper and Japanese handkerchiefs, and find them to be a remarkable bargain. We can recommend them to all our readers.—Editor.

FREE TO SUBSCRIBERS.



Don't BUY FENCING

Until you get our Price List of Ornamental and Farm Fences, Gates, Iron Posts, Tree Guards, Barbed and plain Wire, Nettings, Wire-work, &c. Hulbert Field Loom for both Picket and Netting Fences only \$25. Galvanized Steel fence lasts forever. Donations for churches and cemeteries. Your name on gates. Catalogue free; write for estimates. We ship everywhere. Agents wanted.



HULBERT FENCE and WIRE CO. OLIVEST. ST. LOUIS, MO.

100

ORIGINAL STORIES
BY THE BEST
American Authors.

100

For the next 60 days we will send One Hundred Original and Entertaining Stories by the Best American Authors to whoever sends us a list of five story readers and ten cents. Address, Potter & Potter, 86 and 92 Federal St., Boston.

MEMOIR of the late Rev. William S. Balch, by Rev. H. Slade. 1 volume, 12mo., \$1.50, post paid. Charles H. Kerr & Co., Chicago.

FOUR GREAT LEADERS

In the Liberal Religious movement of our century are Channing, Theodore Parker, Emerson, and the English Martineau. To each a *Unity Mission tract* is devoted, giving a sketch of the man and great passages selected from his works.

Each tract 14 to 32 pages long. Price of each, 5 cents; 10 copies for 25 cents.

No. 18 Channing. No. 20 Emerson.
No. 19 Theodore Parker. No. 21 Martineau.
UNITY Office, 175 Dearborn St., Chicago.

POULTRY GUIDE (complete) and our 60c. Monthly 5 months on trial, 15c. RURAL CALL, Columbus, Ohio.

"Our part is to conspire with the new works of new days."—EMERSON.

THE NEW IDEAL.

A Journal of Constructive Liberal Thought and Applied Ethics.

EDITOR, - - - JAMES H. WEST.

CONTRIBUTORS:

WM. J. POTTER, FRANCIS E. ABBOT, PH. D., B. F. UNDERWOOD, EDWIN D. MEAD, FRED MAY HOLLAND, B. W. BALL, O. B. FROTHINGHAM, HORACE L. TRAUBEL, Mrs. EDNAH D. CHENEY, CHARLES K. WHIPPLE, DR. LEWIS G. JANES, E. P. POWELL, FREDERIC A. HINCKLEY, HON. GEO. F. TALBOT, CAPT. ROBERT C. ADAMS, CHAS. D. B. MILLS, WM. M. SALTER, ROWLAND CONNOR, MONCURE D. CONWAY, GEO. W. BUCKLEY, SAMUEL B. WESTON, Mrs. S. A. UNDERWOOD, PERRY MARSHALL, M. J. SAVAGE.

The object of THE NEW IDEAL is the discovery and propagation of constructive liberal thought, and the application of modern ethical ideals to the increasing problems of human need. This work it will deem Religion. It will feel, moreover, that there is no religion higher or more necessary; for this, on its thought side, will be the establishing of ethics and religion on a scientific basis,—a consummation which a rapidly increasing number of the world's earnest workers are more and more, every year now, demanding and endeavoring; and on its practical side it will be the augmenting of the sum of human good.

Monthly, \$1.00 per year.

Single copy, 10 cents.

Sixteen pages, *Unity* size.

What is said of "The New Ideal."

[From Judge J. W. North, Oleander, Cal.]

"I inclose stamps for THE NEW IDEAL. The tone of your paper is nearer what I want than anything else I have seen. While it is free from Jewish and Christian mythology, it is full of useful instruction; while it fully and joyously accepts all science, it does not descend to coarseness or flippancy in exposing error. It aims to dispel darkness in the true way,—by presenting the light attractively. Success to all such efforts."

[From a reader in Dakota.]

"I can do no less than send you my subscription. I consider your paper a Helper-on in the world, and wish it could reach every family in the land."

[From a progressive New Hampshire minister.]

"I consider your paper of great value, especially to young men. I only wish it came oftener."

Contributors to January number (just out):

Dr. Abbot, Messrs. Potter, Hinckley, Frothingham, Holland, Janes, Traubel, Marshall, Mrs. Cheney, and the editor,—in essays, poems, papers, reviews, etc., etc.

Address THE NEW IDEAL,

Hathaway Building, 630 Atlantic Ave.,

Boston.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, DECEMBER 22, 1888.

NUMBER 17.

EDITORIAL.

THE American board of foreign missions rejected the Rev. Mr. Noyes from their Missionary list because he had too much hope for the heathen, too great confidence in God's love, but an orthodox church in Boston have concluded to send him to Japan on their own account and have raised ten thousand dollars for the purpose.

JUDGING from the following, clipped from the *Presbyterian Review*, Unitarians are not alone in this tendency to dispense with creeds as grounds of fellowship: "After a long and somewhat animated discussion, the London Baptist Association has declined by a majority of twenty-eight to adopt a 'Credal Basis.' A committee has, however, been appointed to prepare a Declaration expressive of the Evangelical views of the Association."

SAYS the *Boston Herald*: "A case where the punishment seems to fit the crime is that of a man up in Chicopee who has been sentenced to three years in state's prison for cutting out the tongue of a horse. His conviction is due to the efforts of the 'Society for the Prevention of Cruelty to Animals,' and is one of the severest ever meted out for cruelty to dumb animals. It is an encouraging sign of advancing civilization, when a crime against a horse is punished almost as severely as a crime against a man. And yet away back in Asia before the Christian centuries, under the laws of Zoroaster to slay the faithful house-dog was punished as murder."

MISS WILLARD, in her address before the National Woman's Christian Temperance Union, which recently held its annual meeting in New York,—after recounting the rebuffs which women have received during the past year from church conferences and associations, and speaking of the memorial presented to the Presbyterian General Assembly asking that body to say a friendly word in behalf of the Woman's Christian Temperance Union, which they refused to do,—makes the following deserved criticism on the action of ministers. She says: "Women go to other learned professions and are politely treated; they are admitted to practice in the supreme court of the United States and as delegates to the National Medical Association; but no matter how considerately their words are ordered, and although they, as the unrepresented class, might naturally look for the courtesies which are held by some to be a compensation for that feeble-minded estate, they oftentimes receive from the class of men whom they do most to help, no adequate notice or reply. Reverently I say it: 'They come unto their own, and their own receive them not.' It ought to make ministers blush with shame that physicians and lawyers are more ready to recognize the claims of women, than those who receive from women the strongest support and sympathy."

THE *Reformed Church Messenger* calls attention to the fact that in Minnesota the governor's message must be printed in no less than ten different languages, in order that it may be read by all the people of the state; yet entertains no fear for the stability of our free institutions on account of this variety of elements in our population. On the other hand, it sees, that to be strictly a homogeneous people is not in the natural order of things, nor conducive

to the highest results. It says: "In our youthful, formative period as a nation, it is better for us to be at least slightly heterogeneous. In the beginning we were composed of different nationalities, and it was just because of this difference that our forefathers were enabled to form a broad constitution which fused us into a nation and made us one American people. And so we predict it will be with the new elements of population coming in upon us from the north and south of Europe. . . . There is always danger of falling under the domination of some race, clan or section, somewhere in the North or the South, in the East or the West, and it is better to have a variety of races in our vast domains, so as to give us a more cosmopolitan character. The mingling together of the best blood of Europe here ought to produce the best race on the planet."

PROFESSOR DRUMMOND, he who wrote "Natural law in the Spiritual world," has been at work developing natural Christianity in the college world. An article in the *Andover Review* for November tells his method: "Among the first things which Professor Drummond did on entering upon his work at Yale,"—and what he did at Yale, he tried at Harvard, Princeton, Amherst and Columbia,— "was to obtain a list of those students who were denominated as 'leaders.' These included men who were first in scholarship, and the various branches of athletics, such as boating, base-ball, foot-ball, etc. After having obtained a list of this nature, he called upon each man personally, told them that he needed 'leaders' in his work among the students of Yale, and asked them if they were not willing to act their part in an effort to bring the students in a body over to the side of Christianity. Great success rewarded his efforts in this direction, and it was not long ere he had most of the leading men in Yale University enlisted on his side. In a short time great religious interest was aroused and a plan of Christian work was adopted." The "Christianity" he commends to and through his "leaders" is that Christianity which is "the science of manhood. It embraced all those who accept Christ as their example, whatever be their conception of his divinity or origin." No wonder that "men seemed to get a new conception of what Christianity meant," and followed gladly.

THE latest attempt to create a prejudice against the churches and religious organizations based on holy purposes rather than theological conclusions or intellectual statement of any kind, is to charge such organizations with an attempt to establish an aristocracy of the good, a practical exclusion of the bad. This would seem like logical desperation; for any one at all acquainted with the history, the statements and the interpretations of the organizations in question, must know that it is moral aims and not ethical pretensions that they inscribe upon their banners. Character is the end of religion and should be the aim of all religious organization. The desire to attain to it, not the pretense to possess it, indicates both the spirit and the letter of a Character-Church. It is the "desire to advance Truth, Righteousness and Love" that is the offending phrase in the resolution of the Western Unitarian Conference; not the claim that it possesses either truth, righteousness or love in sufficient quantities to pronounce upon the eligibility of any candidate who desires to enter its fold for the above purpose. It does say confidently that he who does not desire these excellencies, who has not a purpose to bette

the world and be bettered in it, is not in accord with the spirit or the letter of the Conference. The character-church is a church of spiritual aspirations, not of theological doctrines. It represents a quest, and not a capture. It is a search, and not a possession. It says that holiest convictions, song, prayer, the solemn thought of God itself, are means, not ends, to the fruit-bearing life. The publican who smote his breast as he exclaimed, "Lord, be merciful to me a sinner," is eligible to a membership in the character-church. The phylacteried Pharisee who complacently wrapped his religious excellencies and confidences about him, saying, "Lord, I thank thee I am not as other people are," is hardly of such a fellowship. He deals in finalities, the other in possibilities. The one aspires, the other has attained, or thinks he has. The church we believe in is the church of the holy hunger; the sweetest fellowship is the fellowship of divine desires.

MONIER WILLIAMS, in his book entitled "Hinduism," says "that no description of Hinduism can be exhaustive which does not touch on almost every religious and philosophical idea that the world has ever known." In Count d'Alviella's "Evolution of Religious Thought" there is a passage which strikingly illustrates Monier Williams' position. Before our era the Sankhya school taught that the universe had only a gradual evolution from an incoherent, indeterminate and homogeneous substance, *Prakriti*, and had differentiated and developed itself by its own inherent forces. This system seems at first to have been atheistic and materialistic, and therefore more analagous to the doctrine of Haeckel than to that of Spencer. But the impossibility of explaining the transformation of matter into spirit, led later advocates of this bold speculation to admit the existence of spiritual energies not to be traced back to the material manifestations of the *Prakriti*, and which had to be conceived of as uniting with the latter in the evolution of the Universe. Then again the difficulty of accounting for the relative and finite without assuming an absolute substratum led them, as it has led the evolutionists of our epoch, to concede the existence of the Unknowable, the mysterious power from which matter and spirit alike emanate." The failure of this, which is but one of many attempts made in different ages to explain the higher things of the spirit in the lower terms of matter, ought to encourage those of to-day who are trying to give a spiritual turn to the evolution doctrine.

HAVE WE A MESSAGE FOR THE TOILER?

Below we print a searching challenge from a thoughtful friend and correspondent of UNITY. It presents in concrete shape the oft-asked question, "What has our liberal faith to offer to the masses? How does the Christ of rational thought, the religion of thoughtful people touch the lives of the struggling and the sinning? Have we a *Christmas gospel*? Do science and culture blunt the message angelic, 'Peace on earth, good will to men?'" We invite the symposium suggested, but let the answers be brief, and, so far as possible, let them follow the method of the questioner. Can we have some testimonies of experience?

"Our liberal spirit, we believe, has the friendliest, kindest face that ever beamed from an organized church to light the world. It is radiant with happy thoughts and gracious feeling. It is a face that mirrors brightly the *beauty of a good conscience*. It wears the benediction that the love of whatever things are true, just and honorable gives for the soul's strength, and cheer and comfort."—(UNITY, June 16, 1888.)

"God can forgive such sins, and will, as it is possible to commit against him alone; not God alone can forgive sins committed against man."—(September 29.)

"The whole meaning of the creative effort is to furnish at last the intelligent, self-directing individual. And we must proclaim now that the *only* method by which this devoutly-to-be-wished consummation can be reached is that of liberty; liberty, mind you, as means and method, not as end."—(September 1.)

"That 'three-fourths of life' which is made up of 'conduct' will be the *real test* of man's fitness for fellowship here or for heaven hereafter."—(August 25.)

"He is loyal to Christ who is loyal to his own higher self, to his own brightest visions of truth and duty, to the work God has given him to do in the world."—(October 20.)

Here is a problem for the friends of UNITY. I have culled a few utterances from the later numbers as typical of some phases of the Liberal faith; let us examine them thoughtfully and decide whether to our thinking they are typical, and whether we assent to them. Then, here is our problem.

Let us suppose an intelligent woman unable to read or write, but quick to apprehend, whom we employ to scrub floors two or three mornings a week. We have discovered that she is affectionate and faithful, any kindnesses on our part have been more than repaid by her good humor, promptness and desire to please. Suppose this woman drops out of our life, our feeble inquiries fail to discover her, and so we go on our busy way with another woman to wash our floors. But after awhile, supposing we find out that this woman had sinned, that the birth of a child had prevented her from working, and that, unable to pay her rent, she had been turned out of her rooms. In these straits, begging lodging from other poor, from depression and hopelessness she had let her babe die of neglect; though not actually killing it she is conscious after its loss that she was to blame. Given this woman, physically weak, unlettered, but with a human heart, foully sinned against by an individual, sinned against by an apparently heartless society, and worst of all overwhelmed by a sense of her own sin which has caused her trouble,—given this woman cast down in the depths of an Egyptian darkness as the *type* of a congregation, not all as sadly off necessarily, but still let her physical, moral and spiritual state be the concrete type. Our hearts prompt many plans for her personal aid and we hope she may receive it, but the problem is first this,—What gospel, good-tidings has the Liberal church for such a congregation, what is the spiritual food you would bring to these absolutely starving souls as the first crumb of nourishment, the first gleam of light in a valley of the shadow of death? What message will you bring them that they may call you blessed? Remember their unlettered ignorance, their dumb, baffled sense of an evil power militant against them, above all their unutterable failure, and remember their humanity.

Can we have a little symposium of sermons to these people? What message has the Liberal church for them more appealing and true than the older creeds? Give us the text and the heads, indicating along what lines you would develop your thought and what you would accent. Make as compact a sermon as possible that UNITY may have room for a number.

Holiday Greetings

... TO ...

Unity Readers.

Good words continue to come to UNITY readers from our fellow workers. The following arrived too late for insertion in our last number.

From A. J. Beavis, Iowa City, Ia.

We think of you a great deal and we think a great deal of you.

From S. S. Hunting, Des Moines. Ia.

Unity is the word for this age. It is a great word, every letter of which should be written in a capital. In the light of evolution, the whole system of organized life of which we are a part, has resulted from one life-force which has brought the mineral from the nebula, the plant from the mineral, the animal from the plant, and last this life has mounted up and flowered out into the consciousness of a life which prophesies immortality. This unity which makes the universe of worlds has its highest representative in the unity of humanity,—unity of reason and, in the best, of the moral sense. In unity is not only strength, but the hope of the future progress of mankind, and all unities in the One Eternal Unity.

From P. H. Hugenholtz, Jr., Amsterdam, Holland.

I am very happy to send my Christmas greetings to you, and to all friends of liberal thought and universal religion I had the pleasure to meet in the United States. Daily I remember with the innermost joy the elevating hours I spent in the Unitarian, free-religious and ethical circles of America. Now, when Christmas is approaching, the sense of fellowship and sympathy speaks loudly in the heart of all friends of free religion. At the birth of Jesus, so the old poetical legends tell us, the shepherds of Bethlehem and the wise men from the East rejoiced with exceeding great joy and presented their gifts unto him. In other words the religions of Jews and heathen contributed the best they had to the new-born Christendom. The ethical spirit of the Israelitic religion, the aesthetic and artistic sense of the Greeks, the talent of organization and codification of the Romans, the love of freedom and individuality of Germans, all come together in the new religion. So all serious men, laborers and merchants, scientists and artists, politicians and social reformers, poets and novelists, preachers and teachers, all of Europe and America have to contribute their gifts to the new religion of this time. So the angel of free-religion brings us the gospel of piety, freedom and joy, and anew the song is heard: Glory to God in the highest, and on earth peace, good will toward men. That we all may join in that universal song of humanity is the heartfelt wish of your friend and brother.

From James C. Street, Pastor of Church of Second Congregation, Belfast, Ireland.

It is a far cry from the north of Ireland to Chicago, but hearty greetings lose none of their significance though they are carried over seas and continents; and my greetings to UNITY, and to those represented by UNITY are full of warmth and affection. You stand for the widest comprehension, and have no prison bars to keep free and faithful souls outside your fellowship. All churches hitherto have been sects. You understand that the Church of God is for all the children of God, and that differences of opinion no more exclude from it than differences of color or tongue. The freedom you represent is the freedom which humanity demands, and some day will have, churches and creeds notwithstanding. I am with you in this, and in my own way, am trying to represent the same comprehensive freedom here. But you have a wider field, and nobler victories are for you. Any victory in this great fight for freedom in any part of the field is a victory everywhere. So in your successes I and others like me heartily rejoice. So long have Christian churches harped upon doctrines and creeds that it seems like a new revelation to be driven, as UNITY drives us, to look for character and conduct as the proofs of true religion. And yet if we could see clearly it would be made lustrous as sunlight that for ages, in all lands, and through all divine lips the lessons of Freedom, Fellowship and Character in Religion have been taught. Here in this old land are to be found men, and women too, who are with you in the noble stand you have taken, and who are following your work with deepest sympathy. Count me among this

number, and be assured that I stand clearly and faithfully for the principles you are so finely representing. As I write these words the old year is hastening away, and the sweet unities represented by the Christmas-time are coming into view: may I not send to you and to your readers, widely scattered over your western world, my loving greetings? A day is dawning when men will find in character, aim, aspiration and progress a sufficient bond of union, and when no differences of opinion will bar the way to fellowship and co-operation. As I greet you all, so do I greet this coming day whose dawn is already enriching with roseate hues the mountain-heights of life.

From J. Estlin Carpenter, London, England.

DEAR UNITY:

Though I am not one of your constant readers, yet you find your way sometimes into my study with a word of wisdom or cheer, and I gladly send through you, at this coming Christmas tide, a hearty greeting to all friends of liberal thought and universal religion in America.

How great is our cause, and how great our joy to be called to labor in it! In spite of all that seems bewildering, wars and rumors of wars, selfishness and oppressions, cruelties and lusts, I seem to see one mighty thought grow clearer and clearer in the heart of our time, "*Seek ye first the kingdom of God, and his righteousness!*" We do not all phrase the thought alike; but we all mean it to include justice, and peace, and good will; and one day we shall all see eye to eye what these things are. The moralization of religion is the great work of this century. It is more important and far-reaching even than the rationalization of religion with which it goes hand in hand. This is an era of inventions, and I think it will be known to our posterity as the age which discovered Christianity. Do you remember how dear old Thomas of Celano describes the celebration of the Nativity by his master, Francis of Assisi? It was in one of the last years of his life. He had his manger, his oxen, and the fittings of the stall all reared in the little church. Thither came all the people of the villages around, as all night through he kept the sacred watch. And lo, within the manger was seen a gentle babe; and when Francis bent over him in lowly reverence, the babe awoke and stretched out his arms to the saint. Even so, says the good Thomas, when the child Jesus was forgotten in many hearts, was he raised up anew by his servant Francis. In many of our hearts the child Jesus has awaked again likewise; how various have been the voices that have aroused him! Sometimes the poets, the sages, the seers; sometimes the men of science; sometimes the critics and historians; sometimes the deep experiences of life, wherein our hearts have suffered, and then have grown tender and childlike once more. And the new Jesus with his great words about God and man,—no longer superhuman and infallible—so old and yet so new, is leavening thought and life around us as, I verily believe, he has not done for eighteen centuries. Is it so with you? I trust it is. Then we may keep the festival of human sympathy and human endeavor with a growing hope and gladness, and our own failures and disappointments will pass in the larger vision of the Good that is already, the Better that is coming, the perfect Best that shall one day be.

CONTRIBUTED.

THE ASKING SOUL.

Wide-eyed it dwelleth on the mountain height,
Gazing into the far off deeps of sky,
And questions of the stars that pass it by.
In the deep, damp mine with flickering light
It marvels o'er the crystals sparkling bright,
And ponders on the rocks that smoothly lie.
It asks of Nature, whence, and how, and why,

And wearies 'gainst the boundaries of sight.
Does never answer come from out the deep?
Or from the silent rocks? The old earth keeps
Her secret close. Yet search is not in vain
That nearer brings the awed and questioning soul—
Though clouds of doubt and fear around it roll—
To the great mystery of joy and pain.

ALICE GORDON.

THE PRACTICAL MESSAGE OF UNITARIANISM.

A PAPER READ AT THE RECENT ILLINOIS CONFERENCE HELD
AT QUINCY, ILL.

I.

The truth known, but not lived, is the infidelity of the ages, while the truth taught, but not acted, is the pathetic satire in all human progress. In human life the deed is ever the true message, the doer evermore the real preacher. The word message may be heaven-born and truth impelled, yet if it be not somehow incarnated into the flesh of daily human life and action, it will fail "whereunto it was sent."

The practical message of Unitarianism to the people of to-day is the practical message of all expressions of religion,—the uplift of human life. If it shall be able to do this, it shall have a practical message. Said Lincoln with terse eloquence at Gettysburg: "The world will little note, nor long remember, what we say here, but it can never forget what they did here." So it is in the Gettysburgs of the world: it is the life which men live, the deeds which they do, which alone can consecrate any truth or any cause.

People do not care greatly to-day for names as names; they are much more concerned about the great realities for which these names assume to stand. They are seeking for some faith, some truth, some message which shall wisely and widely interpret life and its painful and faith-destroying facts, and translate them into a satisfactory equation. The eternal problem is: Given, the tragedies and injustices of life to find in them the Infinite Goodness and Wisdom. That religion which is to touch direct, to elevate and inspire, the lives of the present time must be a humane reality,—a positive, constructive, uplifting force in the social and moral welfare of the plain, common people. It must be sympathetic with the common human problems of everyday social and business life; it must seek out the hidden "causes it knows not of;" it must be foremost in practical charity, in looking after the urgent personal needs of the poor and dependent classes. It ought in some delicate indirect way to look into the lives of the homeless and friendless in every community, and know somewhat of "the stranger within the gate." It should inspect our jails and station-houses, our poor-houses and hospitals; should know something of the sick and suffering and sorrowing near at hand, in the church and out of the church. In this work it should know no sect, no creed, no social distinctions, no nationality.

In other words: Any religious faith crystallized into a church organization for practical work should know of people as they actually are, living in the practical, competitive, money-getting, social whirlpool we call American life. It should seek to minister wisely unto the greatest daily needs of the common people, struggling to solve that most vital of all social problems: how to get a living, and to live honestly and religiously while getting it. Into this life it should enter as a real factor, a directive, helpful, cheering element. Indeed, no religious organization in America to-day can afford to be ignorant of, or indifferent to, anything which enters into the daily lives of the common people, their daily needs, problems, perplexities, their commoner failures, weaknesses and temptations. Nothing which concerns human welfare can be foreign to it.

The Unitarian message, both doctrinal and practical, should be more and more directed to the common people.

I know it is thought a high message demands a high ear-
ing, the mould must fit the thing moulded. Grant the apparent necessity of a new dialect of religious speech upon the advent of new ideas of religion, yet this must in the end be translated into the homely speech of every-day life, in order to reach the ear of the people. We can not appropriate what we do not understand. The presentation of our interpretation of religious truth should, therefore, be plain, orderly, easy of comprehension, and set forth in those short, Anglo-Saxon root-words which find a quick reception in every mind. Unitarianism should teach in a practical way its faith in the fatherhood of God and the brotherhood of man; that since we have one common Father, all men are brothers, bound together by a moral and spiritual kinship, heirs of a common shame and of a common glory; that no one man can truly live unto himself alone; that whatever is an injury to him in one part of the world is an injury to all; what is a good done to one man is a good done to all; and that for our weal or woe, humanity is one. And on the strength of that kind of a theology ought we not to have the courage to "go before the country" and burning all the other theological bridges that are behind us, do the work that lies before us?

I should judge that one practical thing for Unitarianism is to show that religion is a growing and practical verity in human life and thought, never a theological theory or a fossilized attainment; that new knowledge requires a new life, and new light an added responsibility. Men are naturally indifferent to those things which can not be made to appear to concern themselves seriously. And the long divorce between reason and religion in the church and in church work will account, doubtless, for much of the indifferent, critical and hostile attitude of the people toward the church as a genuine and active embodiment of a sensible, practical and sincere religious life. It is a part of our message, then, to show people that religion is a vital part of their lives; not something external, artificial, but native, inherent, "bone of our bone, tissue of our tissue;" that it naturally grows out of the soil of the daily life, if rightly directed and cultivated, and so becomes a staff to support, a comfort to cheer. We should study to make convincing the truth that people can not truly live outside of a genuinely religious life; that all noble, happy inspiring living must proceed from the development and culture of the religious nature. It is ever yet true that no religion can long live in the hearts of the people which does not throw light upon the dark places in life, give strength where was weakness, and create faith where was faith and despair. We must show, besides, that religion and morality are inextricably bound up with each other, for the eternal good of each other; that a moral life is, so far as it goes, a religious life, and that no human life can be religious which is not also deeply moral. Our presentation of religion, therefore, should be eminently practical. Words and statements of belief, sermons and literature, should not alone seek to express it. These but reflect. These are but indications of a great pulsing reality in the life of the men and women of to-day. Another thing is the source of this reflection, and this other thing, this primal verity, it is, which we should seek to reveal to men in its most naked forms, in act and deed, in personal life and devotion. As there are "songs without words," so there are sermons without words.

I have a great and growing respect for that religion which does something in the world. It may be heterodox, but such a religious reality must ever command my admiration and highest estimate. When I see churches mainly engaged in hearing eloquent sermons, and in defending moth-eaten, reason-riddled creeds, and in keeping their buildings securely closed to everything except to so-called "divine" and "religious services," I keep thinking of that Jericho road and the tragedy which happened upon it; I see the widow casting in her mite; I follow the motive of that dealer who

kept on exchanging commodities until he had obtained the one pearl of great price. I think of the talent not hid in the napkin, of the force in the bit of true leaven, and of the power of growth of that tiny mustard seed. I recall that Jesus almost invariably first did something, and then talked about it, the deed and the thought being thus instantly wedded together into an indissoluble bond of beauty and strength.

More and more the crucial test of the need and sufficiency of our churches, and of the value of any practical message which they may bear to men, is to be found in the appeal to life. Here we shall find the great court of final adjudication. Not to some theological Cæsar in the past, but to the great throbbing life of to-day, must we present our credentials. What can our faith do for men? What does it do toward solving the problems of their daily lives? Where, and how deeply does it reach our social wrongs? To what extent is it a friend to the poor and neglected? What hope and encouragement can it hold out to those people who must always remain in the depths of poverty? How does it touch and help in some vital way the sense of a wrongful and ruined life? To what extent is it helpful in causing men to see and hate their wickedness? Does it lead men to question themselves as to their moral and spiritual healthfulness? And what adequate remedy can it offer to the sick and passion-bound men and women of to-day? And what food can it bring to the common people who live beside us, who touch our elbows as we go to our work, who are hungry, nay, starving, for a religious faith which will make common life endurable? How and to what extent does it touch the finer issues of life and thought? To what degree does it bring faith and hope, and give courage and strength to hesitating, skeptical, confused minds where the daily thoughts are a warfare and a discord, like "sweet music jangled out of time?" With what success can it deal with the dry rot of religious indifferentism which is honey-combing modern American life? In what helpful way does it inspire with better thoughts and things the common, daily life of the average man, woman and child? Does Unitarianism touch these facts of our present life in a confident and inspiring way, lending a strong and cheering hand to all of life's exigencies? The test-question as to our practical message to the people, then, is to decide how successfully we can meet and answer the vital demands of human life; for no "ism," no religion, tests life, but life evermore tests that.

That church, or that expression of religion, which shall most broadly enter into the daily lives and needs of the common people in America; which shall speak to them some commanding words because it has a faith which dares to be courageous enough to tell the truth,—such a religion has a call to do some very pressing and important work for the people right here and now. We need not sigh, I take it, for any richer missionary fields than those we have at our doors in the little country villages and small cities wherever we have a foothold. What may our practical message not be to such growing communities, in education, in literature, in a higher standard of manhood and womanhood; in the founding of libraries, in the circulation of the noblest liberal thought in book, sermon and tract; in the organization and support of any needed charity work; in the education of a temperance sentiment and toward the formation of a temperance practice; in looking into saddened and neglected individual lives, and bringing hope and ambition for higher things into homes where materialism and selfishness have heretofore been the sole household gods; in doing the wise and timely thing for the young people, and in calling forth their best and highest possibilities; in looking into the neglected and polluted places where men and women suffer and find no friendly companionship; into our jails and station-houses; in doing personal saving and rescue work among young boys and girls, in looking after

neglected street children and seeing that they are kept in school or busy at work learning a trade; in providing innocent recreations and amusements for these neglected youth while growing into manhood and womanhood; in establishing in charity kindergartens and kitchengardens and manual training and industrial schools; in opening our churches to the people by giving in them lectures, concerts, conversations and talks on themes of practical importance in their daily lives; in keeping our churches open every day in the week thereby giving some opportunity for proving our religion a week-day necessity as well as a Sunday luxury; in bringing our ideas and our faith to enter into the entire social organism, and to influence and modify directly the personal and home-lives of the people.

The successful religion for to-day, then, is that which shall most fully answer to the imminent demands and wants of the men and women of to-day. It must know something of the real problems which the common working people of to-day have to face, and in the solution of which they struggle for knowledge and direction during their whole lives. To them these are the first great questions, and they justly ask, what good can your religion do me? More important to them than the supposed far-off event of the salvation of their souls is the daily struggle to sustain physical life. If we would have our religious message accepted as something which concerns their industrial, social and moral relations as well as their church-life and spiritual aspirations, then we must give to our expression of religion an adequate and flexible adaptation to the social lives and moral and religious needs of the common people.

"And the people heard him gladly." Shall the common people hear of Unitarianism gladly as offering a practical solution of the vital problems of common domestic living, as a balm for the fevered brow and for the aching heart of the tumultuous, many-sided life of to-day? If we touch people in some real, helpful way they will know it, and give a response. Perhaps in the past the fault has been that religion has not seemed to touch people in any very vital and harmonious way, has not seemed to enter into their real lives in any very helpful and practical manner, but has seemed to be a separate, divine concern belonging to church and the ministers. That is, perhaps, still the main trouble to-day, explains why so many people remain outside of all churches—at once a significant protest and a wide-spread danger. And I infer they will largely so remain away until true religion shall take up its abode in the church and shall be able to translate itself into the vernacular of the common needs and hungers of the people of to-day.

HENRY D. STEVENS.

THE PROPHETS OF THE ASSYRIAN AGE.

The number of eager listeners gathered in the Art Institute Lecture Room to hear Rabbi Hirsch's fourth lecture was larger than on any previous occasion. The lecturer prefaced his study of the prophets with a recurrence to the book of Judges. We learned in our last lecture, he said, that the book contained mixed traditions, and that it depicted the Hebrews in a rude condition engaged in depredation, battle and conquest—an army of soldiers without hearts. But the book of Judges is also marked by more idyllic traits. In it we find the story of Samson and pictures of sweet home life. By some Samson is figured as the Hebrew Hercules. The name signifies sun-like, sunny, hence he is believed to typify the procession of the seasons, the hero shorn of his locks representing sunny winter shorn of its strength; but Samson is merely typical of the village dweller gathered with a gay company of young men around the festal board and entering into the light amusements of the hour. A riddle proposed and answered, gave rise to the story of honey found in the lion's carcass; and the startling statement about the ten thousand killed marks

a legend grown perhaps around a rock called the asses' jaw, or springs from an old song. But the softer tints of this picture of Hebrew life are soon lost in the close of the book, marked with accounts of carnage, fury and fanaticism. Constant dissensions awakened a desire for stronger organization. The book of Samuel records this movement. But the books of Samuel and Kings received their present shape only during the Captivity. Thus we can draw no just contrast between the prophet and the king. The book of Samuel is an idealistic representation. Saul as we know him was not the actual Saul; nor Samuel the actual Samuel. Saul, representing the youngest and smallest tribe, comes to the throne. Later Judah, a tribe of non-Hebrew elements, settled in the Sinaitic peninsula, advanced into Palestine by the South, and were followed by other tribes. The conflict with the tribe of Benjamin ensued. David was of the tribe of Judah. He was not the sweet singer, but really a leader of brigands, and his songs those of war and bloodshed, most of the psalms credited to him being of later date.

The contest between the Northern and Southern tribes is marked in the history of the Hebrews. David may have represented the aggressive spirit of the North. At any rate, the ensuing division of the realm stirred to enthusiasm men of spirit. The prophet has come down to us as a foreteller of events. But an examination into the Hebrew word for prophet shows the element of soothsaying to be absent. The prophets were announcers to announce the will of Yahweh; hence they developed an enthusiasm for right and righteousness. In Elijah and Elisha we see exemplified the *sturm* and *drang* period of Hebrew literature. Elijah is linked to the mount of revelation. He is represented as being extraordinarily fanatical. The prevailing feeling of his message is true, however, because written in the indelible and indestructible language of the human heart. The early prophets were men of fire and violence but gradually toned down their fierce eloquence.

The greater part of the prophetic writings, of which we have but a part, were first known, doubtless, as tradition, first spoken by the prophets when beholding any great wrong, and later committed to writing receiving their literary finish. The Bible is incalculably injured by the dogmatic method of treatment, its literary beauty lost.

The eloquence of the prophets from a literary point of view is of a high order. Different from that of Demosthenes, it runs into plainer grooves. The rhythm of Hebrew poetry consists in movement of ideas, the wave of thought rising and falling. Hebrew prose differs from Hebrew poetry in this movement of thought—this Parallelism—thought that comes to the poet twice. Illustrations are always drawn from the home—Palestine, the land of contrasts; rugged mountains and verdant valleys; barren deserts and fertile plains; sweeps of land and stretching seas. This contrast of topography, of civilization, of population, was reflected in ever varying mood on the canvas of thought—the sea roars, the mountains tremble, the people are specks of dust beside them. Such are the allusions that add beauty and effect to the prophetic writings.

Joel, supposed by many to have lived about 800-900 B. C. and to be the oldest of the prophets, was probably the latest, and cotemporary with Alexander the Great. Amos is doubtless first of the prophets and lived from 710-780 B. C. This is the splendid epoch of Hebrew literature, and culture begins to unfold its wings—it is the Augustan age of the North. At this time, under Jeroboam II, the moral atmosphere was low, oppression prevalent everywhere, and idolatry common. Amos had the courage to stand boldly before kings; with the eye of genius he bids them redress what is wrong, or Yahweh will visit their sins upon them. It is proposed that he emigrate to the South, but instead unfalteringly he reiterates his warning—says he cannot help prophesying; says that inspiration came to him,

God spoke through him. This is not a case of pious fraud, as some aver, but of prophetic consciousness—that prophetic ecstasy which was so marked a gift to the Shemitic races—to them a real voice which they hear within: Yahweh prophesies. The story of Amos is extraordinarily lucid. His writing is divided into three parts, the first devoted to relating the misdeeds of the different nations; the second, to threatenings; the third to forms of visions. He gives us an idea of the corruption of those times, and of the higher classes.

Cotemporary with Amos is Hosea, who pictures the anarchistic state of affairs, fills his writings with the play of words, and prophetic visions dramatically pictured.

No book but the Pentateuch is so mixed as that of Isaiah. It is full of confusion. Some chapters are written by other hands, specially those from chapters XL to LXVI composed during the Babylonian exile. Frequently in Hebrew books a space is left in different portions and to these are added other writings. Thus the confusion in this book is great, the chapters mixed up in time, and accounts of different nationalities joined together. Religion, Isaiah declares, is not something that comes from beyond the clouds, but instinctive in nature. The ox knoweth his owner, and the ass his master's crib, but Israel, sinking below the animal, has forgotten his God. The prophet exhorts to a religion not of forms but of righteousness, not of sacrifices and oblations but of noble deeds,—and this 800 years B. C. Thus we are removed from the prophet not merely by time but by a moral standard. Isaiah's prophecies are imaginative pictures in high phrase, pictures exceedingly striking, as in the comparison of the vineyard. For righteousness, he finds unrighteousness, for justice, injustice.

Chapters IX to XIV of Zachariah, the second portion, are not the work of the first Zachariah. The first part of the prophecy deals in visions; the second is free from visions. Chapters XI to XIV are probably the work of another anonymous prophet.

A cotemporary of Isaiah is Micah. The reference to the beating of swords into plowshares and spears into pruning hooks in the second chapter of Isaiah, is repeated in Micah, but reversed in Joel, who in a call to arms exhorts the people to beat their plowshares into swords, their pruning hooks into spears, thus showing that he is a prophet of a later date than Isaiah. Micah's spirit is the same as that of Isaiah, though he announces the destruction of Jerusalem while the latter does not. The religious ideal of Micah—to do justly, to love mercy and to walk humbly with thy God—is like that of Isaiah. Were the grand principles of the prophet prevalent to-day, said the lecturer, religion would not be denied man for unbelief in the atonement, or through laying insufficient stress on eternal punishment, but the peace idea would rule mankind. One day this prophetic ideal of 800 years before Christ may be made grandly true and peace be the custom of the world. B. G.

THE HOME.

AN UNPROMISING CHRISTMAS.

"I can't do a thing for Christmas!" moaned Mildred, closing her eyes and turning her face away from the light, while a quiet tear brimmed over upon the pillow. Left alone to herself a few minutes, now that her mother and the doctor had left the room, this was her first reflection. The second was like unto it.

"And I shall spoil their Christmas, too, laid up here to be waited on!" and over tumbled another tear to broaden the record already jotted upon the white pillow-slip. It was that very morning she had walked over to the village to buy the soft bright worsteds to work up into hood and mittens for the children, and some lovely dainty cards upon

which her newly acquired skill in water color painting was to have its crowning test and be dedicated to Christmas gifts. Then this jolly flurry of snow,—the first of the season,—made her gay, and when she came to that sheet of ice where she had taken dozens of slides before and never fallen, she prepared for an extra fine one. But—how could the fates have been so cruel, or she so clumsy? How could she have doubled herself up on the ice in such an unlikely way as to succeed in spraining both ankle and wrist at once? She didn't know whether to feel passively miserable or actively belligerent. In fact it seemed to be unavoidable to experience both of these emotions by turns, in tolerably rapid succession too.

"Only three weeks to Christmas and four weeks to be in bed. I wonder if I'll be up for New Year's day. He says my wrist will be well before my ankle is, for it isn't a bad sprain. So perhaps I can yet do my crocheting in time. But oh! my lovely painting!" Over went her face to the wall and the little wet circle on the pillow increased its diameter by one more degree, to the measure of a tear. There was a sob this time too. School books and class recitations now crowded up before her in addition to the Christmas woe. Back went her face to the light.

"I can hold my grammar or history in my right hand and keep up most of my lessons in bed."

Mother's consultation with the doctor being over, it was just here she came into the room. Mother-eyes and daughter-eyes sought and clasped each other, and with an arm thrown over the prostrate figure under the quilted spread as she sat by the bedside, mother and daughter talked things over. Then Fred and Mattie came home to dinner and flew up stairs to see for themselves if what they had heard in the kitchen were true,—that merry sister Mildred was laid up in bed for four weeks.

That was the prospect for Christmas on this first Saturday in December. Do you suppose it came to pass in any such dismal way as it promised? We will take a peep at Christmas day. You and I can skip the three weeks more easily than could Mildred.

Just as the clock struck five on Christmas morning Mildred awoke. She listened, expecting to hear the children at their stockings in the library down stairs. The doors were all open; she would surely have heard them if they had been up, and they generally were by this time on Christmas day. All was still; the embers from her own grate-fire had sunk so low that no light guided her eyes.

While she waited, wondering at the quiet, it was anything but dark and un-fire-lighted inside her sleep-tousled head. Like the long, wavy tresses of her loosened hair that covered her young head with grace, and lay out upon the pillow, so from her waking mind the rippling threads of memory reached out and filled her thought with tender light. For something unexpected had happened last night and this Christmas eve had been a wonderful one with its lights and shades cast so vividly upon her soul. With her foot pillowed in a chair, she had helped the children to dress for the Sunday-school festival, choking down as best she could her own longing to see the beautiful tree and jolly Santa Claus, all the while spinning off bits of funny stories to chink in between the children's bursts of wild anticipation for the evening's frolic.

Christmases,—did you know?—are very much farther apart in the country than in the city, as are also other gay times of the kind, and so it is harder there to be obliged to miss one, for it will be longer before the next. She had succeeded in getting her way,—that every one of the family should go and not stay away for her sake. She had brought it about on the pretense that she had more Christmas work she wanted to do while they were gone. Then to make it true, as well as to crowd back the tears at missing the fun, she had rapidly crocheted her last Christmas offering in the shape of a comical little black Dinah with a red dress and

no feet, for aunt Tilda's baby just two days old. She was not to go to bed till they came home, and they were to be back early. So she hurried her needle deftly, singing now and then, and crocheting right into the stitches, like dew-drop diamonds, many a stray tear. I do not believe any African princess ever had so thickly spangled a robe! She scolded herself the while they fell that they must needs come, for she had really succeeded beyond her hopes these three dreaded weeks, and, after the first painful time, had kept up a good part of her lessons, and at last had knit the new hood and mittens for Mattie and Fred. She was just putting in the stitches that made the whites to Dinah's eyes, when out upon the air just under her window burst forth a carol from a chorus of children's voices: "Glory to God, on earth peace, good will to men!" She could not fly to the window to greet them, but she threw up her arms and listened with a light on her face that doesn't get into the portrait pictures in artists' galleries. Then mother came up and pushed her chair to the window, drew up the curtain and Mildred looked out.

Across the way the children of the school, each with a yellow paper lantern held high in hand, were arranged so they stood closely in the shape of one great star made up of little stars, while dimly lighted by a reflection from the library window below, she saw the dear, bright, upturned faces of her own classmates as they sung the familiar carols: She wished she were a whole roomful of sprained ankle Mildreds when the clapping time came; but as she was not, she thought better of it and her joy took on the tender reverence of tone that reached her through the children's voices, as with face against the window pane she heard the voices take up one air after another. Then came a pause, and after that an all-together shout of "Merry Christmas!" that nearly tided her over into the day itself with its impetus of good will. While she was raising the window and answering the glad greeting, the star of little stars began slowly to move off and as it was disappearing in the distance there followed, straggling after, three bearers of pine torches "traveling far." Now this morning it all came back to her like a bright dream.

Hark! Was there not a rustling in the hall as if the children in their nightgowns were making their way down stairs? "It's time they were awake anyway" she thought, and forthwith out rang her voice in a carol. This brought a double surprise, for those who had stolen to the door and listened, had thought her asleep; and she had supposed herself arousing the household; whereas a general laugh, an opening of doors, a chorus of "Merry Christmas" from the stairway, to her solo, with sudden appearing of lights, footsteps and faces, showed her they had been waiting for her. And then,—surely the fairies had been at work! Could she have slept so soundly as not to have known when father and mother hung up all the pretty evergreen trimmings? Her room was like a woodland bower, and there truly was a beautiful little tree in the corner all trimmed and sparkling, with mysterious packages hanging from its branches and candles ready for the evening's lighting.

All this was a surprise to Fred and Mattie no less than to her, and wasn't it good of them to save part of their Christmas to have at home with her? By the time the fruits of the tree were gathered and distributed, and the three little Maloy children had tried on their new mittens, shoes and stockings some fifty times or less, and the village girls and boys had been over to relate the evening's festivities, Mildred began to believe that a sprained-ankle Christmas is almost better than one with two good feet!

"But it must be the lights and shades," she whispered to herself in bed that night, remembering the Christmas cards that were still unpainted. "I've been so miserable and so happy by turns! Last night the most of all; and to-day has been perfect!"

E. T. J.

UNITY.

Senior Editor: JENKIN LLOYD JONES.
Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

The W. W. U. C.—The quarterly meeting of the Women's Western Unitarian Conference was held December 6 at headquarters, Mrs. Richardson in the chair, Madames West, Ware, Warren, Hilton, Dupee, and Miss Hilton, present. Reports of secretary and treasurer were read and accepted.

Miss Hilton, representing the Post-Office Mission Committee, presented copy of a circular letter to be sent to Post-Office Mission workers, containing an offer of suitable literature for use in this work at very reduced rates. She asked financial help to buy the material in quantity. Mrs. West, for the Temperance Committee, reported receipt of tracts from secretary of Unitarian Temperance Society, that the cause was much on her heart, and that she hoped soon to get a Temperance tract in print. Mrs. Ware is earnestly engaged with Mrs. Marean in the Ramabai work. A full statistical report will be given at the January meeting of the Chicago Women's Unitarian Association which will then close the fiscal year.

Miss Hilton stated, regarding the Indian Montana School, that responses had come from a letter of Mr. Bond's sent to some of our schools in which the needs of the Crows was described, and that a barrel and bag—with \$10 in money—was ready to be shipped for Christmas—All Soul's, and Third church, Chicago, and Unity church, Hinsdale, the donors.

Letters from the following named directors were read: Miss Gould, of Iowa; Mrs. Hiscock, Colorado; Mrs. Learned, Missouri; Mrs. Savage, Wisconsin; Mrs. Comestock, Minnesota; Mrs. Dinsmore, Nebraska.

From St. Louis and Denver comes a call for power to arouse more Religious Study Classes; a plea that more brain force be put into study among our women and less into suppers and fairs. The class at St. Louis is well attended, and the interest good. "A live missionary" is much needed in Missouri—"a loving, devoted presence is so much more effective than bushels of tracts and papers." The Post-Office Mission is active everywhere; at Denver it "is reaching farther out this year than ever before." At Madison very energetic class work is being done, covering a broad range of subjects. At Kenosha an annex to the church is about to be built to house their fine library, and for Unity Club and other purposes. At Sioux City Unity Circle is well attended, and the new church basement ready for occupation. The Davenport Post-Office Mission Committee is increasing its work.

The resignation of Mrs. A. G. Jennings was presented and accepted in consideration of her removal to Ohio. Mrs. West moved that Mrs. E. A. Hailman, of La Porte, be elected our director for Indiana. Carried. Mrs. John Wilkinson of Chicago was elected director from Unity church. The secretary reported the recent union of the Ladies' Society of the Detroit church with this conference; Mrs. Warren, that Unity Club, Hinsdale, had raised money to support a free reading-room.

Mrs. West offered the following resolution, which was unanimously adopted: "That the death of Mrs. B. F. Felix has filled our hearts with great grief and sadness, and we feel that in consequence of it Unitarianism has lost one of its ablest workers, and the cause of practical beneficence one of its most judicious promoters."

The question of joining the National Council was presented. Moved—That the directors here do not think it right to pay \$30 to join, and that the secretary be requested to ask the state if they are willing the matter should be deferred, they having expressed approval of joining. The meeting adjourned.

FLORENCE HILTON, Sec'y.

Treasurer's Report of the W. W. U. C., from September 10, 1888, to date.

RECEIPTS.	
By cash on hand	\$14.48
" Membership Fees	50.00
" Third Unitarian church, Chicago	20.00
" All Souls' church, Chicago	20.00
" Unitarian Society, Detroit, Mich.	5.00
" Ladies' Society, Unity church, Denver, Colo.	10.00
" Ladies' Auxiliary Society, Church of the Unity, St. Louis P. O. M.	5.00
" Mrs. E. W. Dupee, Chicago, (Life membership)	10.00
Total	\$134.48

PAYMENTS.	
To Secretary	\$66.64
" Rent and Expenses	36.00
" Note Heads	3.25
" Charles H. Kerr & Co.	3.15
" Secretary (P. O. Mission)	5.00
" Postage stamps per Treasurer	1.00
Total	\$115.04

ANNUAL MEMBERSHIP FEES PAID IN TO CONFERENCE AND ASSOCIATION.

Chicago: Mrs. F. C. Loomis, Mrs. C. S. Wait, Mrs. J. S. Fogg, Mrs. T. T. Crittenden, Mrs. F. C. Turner, Mrs. E. A. Delano, Mrs. B. J. Gifford, Mrs. R. N. Tooker, Mrs. C. N. Underwood, Mrs. M. C. Buschwah, Mrs. J. M. Butler, Mrs. M. J. Chadwick, Mrs. H. H. Martindale, Mrs. M. F. Jamieson, Mrs. N. N. Danks, Mrs. W. S. B. Jenney, Mrs. L. D. Kneeland, Mrs. J. T. Moulton, Mrs. Frederick Thomas, Mrs. A. G. Burton, Mrs. George Broomell, Mrs. M. G. Hagton, Mrs. Charles A. Chapman, Miss M. H. Martindale, Dr. Mary A. Mixer, Miss Delphine M. Gillett, Miss Eliza Hosmer, Mrs. W. G. Cutler, Mrs. F. M. Gale, Mrs. H. J. Beckwith, Mrs. Elizabeth Coolidge, Mrs. S. A. Whetstone, Miss R. I. Rice, Mrs. Barnes, Mrs. Southwick, Miss Grace E. Babbitt, Miss E. M. Rowe, Mrs. D. J. Whiting, Mrs. H. W. Cooledge, Mrs. H. Pratt, Mrs. C. W. Gore, Mrs. C. S. Dreier.

Oak Park, Ill.: Mrs. Phebe M. Butler, Mrs. L. B. Ransom.

Dallas, Tex.: Mrs. C. T. Dickinson.

St. Paul, Minn.: Mrs. Otto Gersting, Mrs. Edward Sawyer, Mrs. E. H. Clark, Mrs. E. M. Comstock, Miss J. E. McCaine.

SECRETARY'S RECEIPTS FOR P. O. M. WORK FROM MAY 19, 1888, TO DATE.

By Contributions	\$41.77
" Treasurer	12.00
" Tracts sold	11.85
Total	\$65.62

EXPENDITURES.

To Tracts	\$28.99
" Postage and Expressage	10.81
" Stamps purchased	2.75
" Incidentals	6.80
" Cash in hand	16.31

Total \$65.66

MRS. J. C. HILTON, Treasurer.

Denver, Col.—We clip the following from a Denver daily:

The annual meeting of the members of the Unity church was held last evening at the church parlors. There was a good attendance.

Mr. A. G. Rhoads presided, and Mr. W. J. Acheson acted as secretary.

The report of the trustees was read and was of a most satisfactory nature. Since the last yearly meeting the church edifice had been completed and the membership had largely increased. Financially the church was on a sound basis, the debt on the buildings being all cleared off with the exception of some \$10,000.

Rev. Thomas Van Ness, in his report as pastor, emphasized the good work that had been effected by the various religious and philanthropic societies connected with the Unity, including the Ladies' Aid Society, the Unity Club, the Woman's Auxiliary Conference, the Sunday-school, the infant department, the Unity sewing school. Speaking of the "Our Boy's Night School," which was instituted for the purpose of providing educational advantages to newsboys, messengers, cash boys and others engaged during the day in business, Mr. Van Ness stated that the trial of the system had been watched with considerable interest, and it was believed that the experiment at Unity would lead the board of public education to take the matter up and establish schools of this class in various parts of the city.

Reports were also read by the officers of the Ladies' Aid Society, Ladies' Auxiliary Society and Sunday-school, all of which were highly satisfactory and indicated a healthful growth in all branches of the church work.

The following trustees were elected for the ensuing year: E. F. Hallack, John L. Dailey, H. H. Thomas, Professor Paul H. Hanus, T. C. Henry, Judge A. J. Rising and F. B. Crocker.

A correspondent writes: "Since Mr. Van Ness's return his course of evening lectures upon Russia has proved very popular. The church has been crowded to its utmost and still many turned away. . . . The society feels itself very fortunate in having a pastor who spends his vacations largely for the good of his people and gives to us who are debarred from traveling the results gained by an eager observer."

Rheumatism

We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, December 23, services at 11 A. M. Study Section of the Fraternity, January 4; subject, Lord Macaulay.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 23, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, December 23, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 23, services at 11 A. M.; the Union Christmas Festival of Sunday-school and Congregation. Christmas merrymaking Thursday, December 27. All Unity Club Meetings suspended till after New Year's.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 23, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Sixth Lecture by Rabbi Hirsch, Thursday, December 27, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

THE WOMEN'S LOAN LIBRARY, 175 Dearborn street, has added "Robert Elsmere" to its list of books.

Don't commit suicide! if you have dyspepsia; with headache, heartburn, distress in the stomach, no appetite, and are all worn out—but take Hood's Sarsaparilla and be cured. It creates an appetite, and gently regulates the digestion. Sold by druggists.

Deserving of confidence.—There is no article which so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

Consumption Can be Cured.

Not by any secret remedy, but by proper, healthful exercise and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, containing the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed universally by Physicians. Take no other.

Smith (with smiling face)—What have you got the blues about?

Jones—Nothing to do. Times are dull.

Smith—Well, now, old fellow, I am glad I struck up with you. You sit right down and write to B. J. Johnson & Co., of Richmond, Va., and they will put you in a way to make money faster than you ever did before. I was out of work, too, but began a little correspondence with them and now I am growing fat and rich. Too busy to talk longer now.

WONDERFUL is the amount you can get for a small sum if you know just where to send for it. Send 20 cents in silver or 22 cents in stamps and your name and address will be printed in THE AGENTS' RECORD and mailed to you and to hundreds of publishers and others, who will send you free sample copies of books, papers, magazines, letters, &c., in order to induce you to become their agent or subscribe for their periodicals. To the first 20,000 persons answering this advertisement and mentioning this paper we will send THE FARMERS' RECORD, (illustrated) a trial year free. It is but a small investment which pays you well. Clubs of six at one dollar. Address

Record Pub. Co., Muncie, Indiana.

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The Soul of the Far East. By Percival Lowell. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 226. Price.....\$1.25
Rubaiyat of Omar Khayyam. In English Verse. By Edward Fitzgerald. New York and Boston: Houghton, Mifflin & Co. Cloth, pp. 124.
The Man Without a Country. Illustrated. By Edward E. Hale. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 106. Price.....\$2.50
The Pilgrim's Scrip: or Wit and Wisdom of George Meredith. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 247. Price.....\$1.00
Pen. By the Author of "Miss Toosey's Mission." Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 294. Price.....\$1.00
With Sa'di in the Garden. By Sir Edwin Arnold. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 211. Price.....\$1.00
The Ten Virgins. By E. J. Anderson. Chicago: Purdy Publishing Co. Paper, pp. 26. Price.....25c
The Seventh Son. A story by Nine Members of the Saturday Night Club. Jackson, Mich.: Daily Citizen Book Print. Paper, pp. 143.
First Steps in Reading. By Martha A. Pease. Chicago: S. R. Winchell & Co. Paper, pp. 32. Price.....10c

For Six Cents

We are pleased to announce that we have made remarkably low clubbing rates with *The St. Louis Magazine*, the recognized leading low-priced American Magazine. The *Magazine* is beautifully printed and illustrated, and is a high-grade Literary, Historical, and Humorous monthly of 50 pages. Terms only \$1.50 a year; specimen copy 6 cents sent to any address. *St. Louis Magazine*, Eighth and Olive sts., St. Louis, Mo. We will send *Magazine* and *Unity* one year for only \$2.25. Address this office.

THE EVOLUTION OF IMMORTALITY.

By Dr. C. T. Stockwell. Suggestions of an individual immortality, based upon our organic and life history. Cloth, large 12mo, gilt top, half trimmed edges. Price, \$1.00.

"One of the most original and convincing arguments in favor of a future life for the individual, which we have ever read. . . . The book has the great merit of brevity, is written in a lucid style, and is of great interest. We can detect some places where the argument might be strengthened, yet as a whole, we think this book the strongest ever written in defense of the immortality of the soul."—*Omaha World*.

THE FAITH THAT MAKES FAITHFUL.

Eight Life-Sermons, by William C. Gannett and Jenkin Lloyd Jones. Pages 131. In imitation parchment, 50 cents. Cloth, full gilt, \$1.00. A special edition in paper, 10 copies, \$1.50 by mail, \$1.65; no less number sold.

The topics: Blessed be Drudgery, I Had a Friend, A Cup of Cold Water, and Wrestling and Blessing, by Mr. Gannett; and Faithfulness, Tenderness, the Seamless Robe, and the Divine Benediction, by Mr. Jones. "All who try to make their religion a thing of the present, who try to find living remedies for living difficulties, will be greatly helped by this publication."—*Boston Transcript*.

EVOLUTION AND CHRISTIANITY.

A Study, by Rev. J. C. F. Grumbine. Cloth, square 18mo, beveled edges. Price, 50 cents.

"It is full of eloquent passages."—*Frances Power Cobbe*.

"The author has conducted his argument on the great question involved in a plain, practical way."—*Columbus Daily Despatch*.

PRACTICAL PIETY.

Four Sermons delivered at Central Music Hall, Chicago, by Rev. Jenkin Lloyd Jones. Subjects: "The Economies of Religion," "Bread versus Ideas," "Present Sanctities," "The Claims of the Children." Limp cloth, square 18mo. Price, 30 cents.

"The sermons are short, bright, earnest, graphic in expression, often poetical in their thought; and altogether among Mr. Jones's best."—*The Unitarian*.
"The texts are mere mottoes for naturalistic talk, though now and then the talk is very good."—*New York Evangelist*.

*Any of these books mailed on receipt of price. Catalogues free. Agents wanted for these and 300 other books.

CHARLES H. KERR & CO.,

Publishers and Booksellers,
175 Dearborn St., Chicago.

Are You an American Citizen?

—IF SO—

YOU SHOULD TAKE THE
AMERICAN CITIZEN,

AN EIGHT-COLUMN FOUR-PAGED WEEKLY.

For it is a distinctive American Paper.

For it Advocates Home Rule for the United States

For it Advocates Protecting the American Workmen.

For it Advocates the non-interference of Foreign

Church or Government with the United

States.

For it advocates the excluding of the Paupers and

Criminals from other Countries from our

Shores.

For it Advocates an American Government by Ameri-

cans and for Americans.

\$1.50 a Year.

SEND FOR SAMPLE COPY.

ADDRESS:

AMERICAN CITIZEN CO.,

415 Washington Street,

Boston, - - - - Mass.

"THE OLD RELIABLE"

American

POULTRY JOURNAL.

1889. VOLUME 20. 1889.

Nearly Two Decades of Success!

The American Poultry Journal is the

LEADING PUBLICATION

Of its Class in America.

Send for Sample Copy. Subscribe NOW, and get the benefit of the special premiums.

Address:—

WARD & BATES.

113 Adams St., Chicago, Ill.

1860—1888.

The Best, the Brightest, and the Newsiest.

The Weekly National Republican.

Only \$1.00 for Two Years.

Clubs of Ten for One Year, \$5.00

AVERAGE CIRCULATION 30,000.

THE WEEKLY NATIONAL REPUBLICAN, as a defender of Republican principles, containing advanced thought upon political questions, is admitted to have no superior in the United States, while the terms of subscription offered above are lower than those of any other paper.

ALL THE NEWS OF THE NATIONAL CAPITAL.

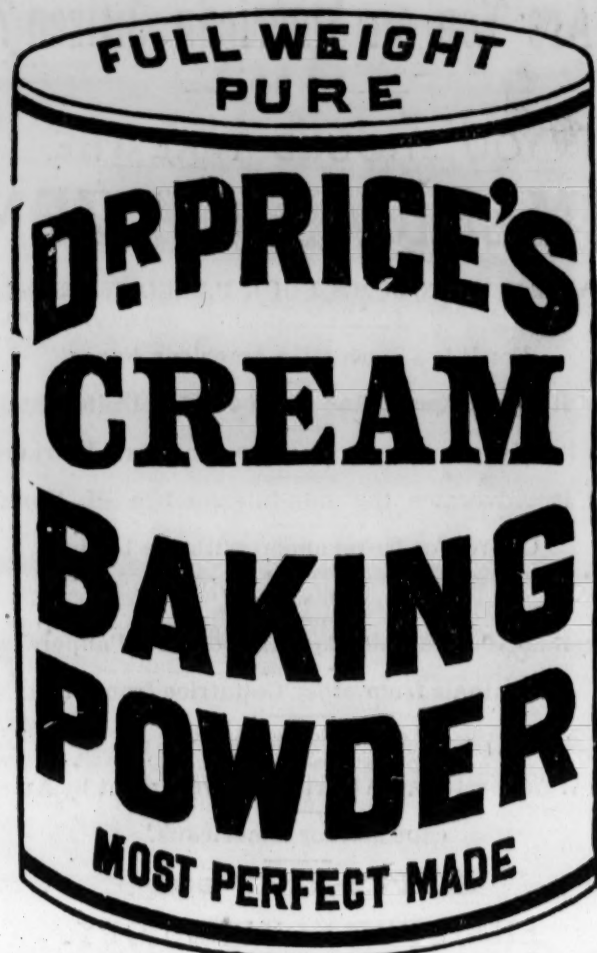
It has the largest circulation of any Republican paper published in Washington.

New and attractive features. Proceedings of Congress, Society Notes, &c.

The Foreign and Consular Edition \$2.00 a year, postpaid. E. W. FOX, Editor and Publisher, Washington, D. C.

SHOPPING
BY MAIL

A MAGAZINE
The only one of its kind published. Devoted to the interests of women. Full of fashion, hints on shopping, information on personal and domestic subjects, notes of travel, exchange correspondence, and one or more serial stories. Original, enterprising and valuable. See publisher's Christmas offer in each number. Send 50c. for one year's subscription, and receive our illustrated Catalogue, free, for shopping purposes. Address—Shopping by Mail. 7 & 9 Jackson St., Chicago.
LAURA A. CHAMBERLAIN, Publisher and Proprietor.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Linn, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO. ST. LOUIS.

THE New York, Penn. & Ohio RAILROAD,

In connection with

New York, Lake **ERIE** & Western R. R.

FOR
Buffalo, Niagara Falls,
New York, Albany,
Saratoga, Boston,
AND OTHER EASTERN CITIES.

3 THROUGH EXPRESS TRAINS **3**
TO THE EAST,

WITH
Pullman Palace Sleeping Coaches, Pullman
Buffet Sleeping Coaches, Pullman Hotel
Coaches, Parlor Cars, and
Elegant Day Coaches.

R. H. SOULE, L. P. FARMER,
General Manager. General Pass. Agent.
NEW YORK.



\$75.00 to \$250.00 A MONTH can be made working for us. Agents preferred who can furnish horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

KINDERGARTEN A Monthly, for Home and School. Sample copy free. Kindergarten Stories and typical lessons. Endorsed by National Teachers Association. \$2.00 a year. ALICE B. STOCKHAM & CO., Chicago, Ill.

Shorthand Free. Ten Lessons in Shorthand by Mail, FREE OF CHARGE. Send for first lesson and begin study at once. Address
WILL J. HUDSON, Columbus, O.

FREE Sample Dr. X. STONE'S BRONCHIAL WAFERS. Low Rates to Preachers and Teachers. Agents Wanted. STONE MEDICINE CO., Quincy, Illinois.

DRAKE'S MAGAZINE

The cheapest, the brightest and the most entertaining illustrated monthly in the world.

A MAGAZINE FOR THE FAMILY
in the broadest and clearest sense of the word.

Its stories, sketches and descriptive articles are contributed by the most popular writers in this country, and are designed to meet the wants in every walk of life.

No other magazine published gives so much and such varied reading matter at anything approximating the price of this popular monthly.

Its humorous department, under the name of QUACKS, is celebrated the world over for its bright sayings, and is alone worth the price of the magazine.

COMMENTS OF THE PRESS.

Under vigorous and intelligent management DRAKE'S MAGAZINE is making long strides toward fame and fortune as an illustrated monthly, published at the exceedingly low price of \$1.00 a year. There is nothing else cheap about it.
—New York Sun.

DRAKE'S MAGAZINE is exceptionally bright and readable.

—Columbus Dispatch.

The most popular dollar monthly published. —Dickson (Dak.) Press.

The cheapest and best ten-cent publication ever placed before the public.

—Danbury News.

Everybody should read DRAKE'S MAGAZINE and see for themselves how much good and valuable reading it contains.

—Hotel Mail.

Good illustrations adorn the pages, and stories, poems and other articles of unusual merit are numerous.

—Washington Republican.

The well known humorous department termed QUACKS, is loaded at both ends with funny stories, sketches, paragraphs and illustrations.

—Cooley's Weekly.

DRAKE'S MAGAZINE

IS SOLD AT THE POPULAR PRICE OF 10 CENTS A COPY OR \$1.00 A YEAR.

SAMPLE COPIES will be sent to those who contemplate subscribing on receipt of 2 cents to cover postage.

DRAKE'S MAGAZINE NEW YORK.

CURE FOR THE DEAF



PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS Perfectly Restore the Hearing, whether the deafness is caused by colds, fevers or injuries to the natural drums. Invisible, comfortable, always in position. Music, conversation, whispers heard distinctly. We refer to those using them. Write to F. HISCOX, 853 Broadway, cor. 14th St., New York, for illustrated book of proofs, FREE.

The Journal of Industrial Education.

Published under the auspices of the Chicago Kindergarten Association, is devoted to the "New Education" and to philanthropic work. Subscription price, \$1 per year. For the next two months the book "THE FAITH THAT MAKES FAITHFUL" given to each new subscriber to the JOURNAL.

ANTOINETTE V. H. WAKEMAN, Editor,
Room 2, Times Building, Chicago.



GOOD NEWS TO LADIES.

Greatest Bargains in Teas, Coffees, Baking Powder and Premiums. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

Look at This Offer!

\$2 FOR ONLY 50 Cts.

Well, I Declare! In order to Rapidly Increase our Circulation

To 50,000 copies, we make this great offer: JOHNSON'S POULTRY BOOK FOR PLEASURE AND PROFIT, price, 25c; KENDALL'S BOOK, HORSE AND HIS DISEASES, price, 25c; \$1.00 worth of CHOICE GARDEN SEEDS, including TEN PACKAGES OF THE BEST VARIETIES, and OUR RURAL HOMES, ONE YEAR, 50c. We desire to have our paper reach the homes of all interested farmers and make this GREAT OFFER NOW. Address,
OUR RURAL HOME, Sturgis, Mich.

A POCKET DICTIONARY OF THE ENGLISH LANGUAGE.

containing 32,000 words and phrases, and illustrated with 670 wood cuts, will be mailed to any address for 20 cents. Not sold by booksellers. Address,
CHARLES H. KERR & Co., Publishers,
175 Dearborn street, Chicago.